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No. 80-_____

IN THE
SUPREME COURT OF THE UNITED STATES
OCTOBER TERM, 1980

LAMARR BADONI, et al., *Petitioners,*
v.
R. KEITH HIGGINSON, et al., *Respondents.*

ON PETITION FOR A WRIT OF CERTIORARI TO THE UNITED STATES COURT OF APPEALS FOR THE TENTH CIRCUIT

MOTION FOR LEAVE TO FILE *AMICI CURIAE* BRIEF AND *AMICI CURIAE* BRIEF OF AMERICAN BAPTIST CHURCHES IN THE U.S.A., CENTER FOR CONSTITUTIONAL RIGHTS, CONFEDERATED SALISH AND KOOTENAI TRIBES OF THE FLATHEAD RESERVATION, EASTERN BAND OF CHEROKEE INDIANS, KOOTENAI TRIBE OF IDAHO, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A., SISSETON-WAHPETON SIOUX TRIBE, UNITED CHURCH OF CHRIST COMMISSION FOR RACIAL JUSTICE, UNITED METHODIST BOARD OF CHURCH AND SOCIETY, UNITED PRESBYTERIAN CHURCH IN THE U.S.A., and the ZUNI TRIBE OF NEW MEXICO, IN SUPPORT OF PETITION FOR WRIT OF CERTIORARI TO THE UNITED STATES COURT OF APPEALS FOR THE TENTH CIRCUIT

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MOTION OF THE AMERICAN BAPTIST CHURCHES IN THE U.S.A., CENTER FOR CONSTITUTIONAL RIGHTS, CONFEDERATED SALISH AND KOOTENAI TRIBES OF THE FLATHEAD RESERVATION, EASTERN BAND OF CHEROKEE INDIANS, KOOTENAI TRIBE OF IDAHO, NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A., SISSETON-WAHPETON SIOUX TRIBE, UNITED CHURCH OF CHRIST COMMISSION FOR RACIAL JUSTICE, UNITED METHODIST BOARD OF CHURCH AND SOCIETY, UNITED PRESBYTERIAN CHURCH IN THE U.S.A., and the ZUNI TRIBE OF NEW MEXICO, FOR LEAVE TO FILE AMICI CURIAE BRIEF

The following parties respectfully move this Court for leave to file a brief as amici curiae, submitted herewith, in

support of the petition for writ of certiorari filed by the Navajo Indian petitioners (appellants below): The American Baptist Churches in the U.S.A.; Center for Constitutional Rights; Confederated Salish and Kootenai Tribes of the Flathead Reservation; Eastern Band of Cherokee Indians; Kootenai Tribe of Idaho; National Council of the Churches of Christ in the U.S.A.; Sisseton-Wahpeton Sioux Tribe; United Church of Christ Commission for Racial Justice; United Methodist Board of Church and Society; United Presbyterian Church in the U.S.A.; and the Zuni Tribe of New Mexico.

1. This is the first case to present this Court with an opportunity to review the question of the extent of the federal government's duty when it acquires lands containing religious properties to accommodate pre-existing religious practices in a manner that is consistent with the

requirements of the Religion Clauses of the First Amendment. This case presents not only important questions regarding the tension between the Religion Clauses of the First Amendment when the federal government sets aside Indian lands containing religious shrines for public use, but also implicates the free exercise rights of all religious denominations in America who worship in facilities which are presently managed by the federal government.

2. In the decision below, the Court of Appeals held that the Establishment Clause precludes any government accommodation of religious interests in religious properties located on lands which it has set aside for scientific and recreational purposes. Because the federal government is responsible for a large number of churches and other religious properties in its capacity as the largest landholder in the nation, the opinion below not only

failed to recognize religious realities of modern life, but has placed in jeopardy the religious freedom of Amici and all members of other religious denominations who worship in facilities managed by the federal government.

3. The movant national church organizations represent well over 15,000 congregations on matters pertaining to their relationship with the federal government and its agencies as it affects churches and affiliated agencies engaged in religious activities. The religious interest of more than 56 million citizens are represented by the movant church organizations. Many of these citizens worship in facilities managed by the federal government as listed partially in Exhibit A of the annexed brief, and have religious interests directly and adversely affected by the decision below. While some of the Amici church organizations, such as the United Presbyterian

Church in the U.S.A., do not have churches located on federal lands, they have involved themselves in a wide range of cases where constitutional religious freedoms have been threatened and believe that the principle of religious liberty is jeopardized by the decision below.

4. The Center for Constitutional Rights (CCR) is a non-profit tax-exempt legal and educational corporation dedicated to advancing and protecting the rights and liberties guaranteed by the Bill of Rights to the United States Constitution. The CCR has litigated on behalf of the Native Americans and other citizens who turn to the courts to protect their First Amendment rights to freely exercise their religious beliefs. For these reasons, CCR is particularly concerned about the serious constitutional issue raised in this case.

5. With a tribal membership totaling more than 27,000 Indians, the movant Indian

tribes are federally recognized tribes which have traditionally worshipped at tribal religious shrines and sites located on lands which are now managed by the federal government. If the federal government is precluded by the Establishment Clause, as interpreted in the court below, from accommodating necessary religious observances, the religious freedom of these tribal members will be nullified on a national scale.

6. The annexed amici curiae brief contributes a valid dimension and helpful perspective on the need to grant the Navajos' petition for writ of certiorari.

7. Counsel for the moving parties has sought the consent of all counsel of record to file the accompanying amici curiae. Counsel has obtained consent from the petitioners but was unable to secure unanimous consent from respondents.

For the foregoing reasons, the moving parties request this Court to grant them leave to file the accompanying amici curiae brief in support of the Petition for Writ of Certiorari.

Respectfully submitted,

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PARTIES TO THE PROCEEDING

The parties to the Court of Appeals proceeding are as follows: The plaintiffs-appellants (Petitioners here) are Lamarr Badoni; Teddy Holiday; Jessie Yazzie Black; Jimmy Goodman, Begay Bitsinnie; Shonto Chapter of the Navajo Nation; Navajo Mountain Chapter of the Navajo Nation; and Inscription House Chapter of the Navajo Nation. The defendants-appellees (Respondents here) are as follows: R. Keith Higginson, Commissioner, Bureau of Reclamation; Ronald H. Walker, Director, National Park Service; and Cecil D. Andrus, Secretary of the Interior. The defendants in intervention-appellees are as follows: State of Utah; Central Utah Water Conservancy District; Colorado River Conservation District; Southwestern Water Conservation District; and State of Colorado.

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BRIEF OF AMICI CURIAE AMERICAN BAPTIST CHURCHES IN THE U.S.A., et al., IN SUPPORT OF PETITION FOR WRIT OF CERTIORARI TO THE UNITED STATES COURT OF APPEALS FOR THE TENTH CIRCUIT

INTEREST OF AMICI CURIAE

This action was brought by Navajo Indian religious practitioners who worship at certain traditional Navajo religious shrines located at the Rainbow Bridge National Monument, within the boundaries of the Navajo Indian Reservation. Rainbow Bridge and a nearby spring, prayer spot,

and cave "have held positions of central importance in the religion of some Navajo people living in that area for at least 100 years." (Petitioners' Appendices, p. A-45, hereinafter "App."). In 1910 this area was set aside by Executive Order No. 1043 for scientific and recreational purposes. 36 Stat. 2703 (1910). The Navajo plaintiffs alleged that since the date the United States set aside the Rainbow Bridge area as a National Monument, Respondent National Park Service has taken a number of actions that have directly infringed upon central Navajo religious observances which predate the creation of the area as a National Monument. The complaint sought relief that would, inter alia, provide for a measured accommodation of plaintiffs' free exercise of religion. (App. pp. A-49, A-50). The trial court's dismissal of the action was affirmed by the Court of Appeals, and the Navajos seek

review of the Court of Appeals decision by this Court. Amici support the Navajo petition for writ of certiorari for the reasons set forth below.

The Court of Appeals' opinion recognized that the area of the Rainbow Bridge National Monument contains a number of irreplaceable Navajo religious shrines and that actions of the National Park Service have interfered with important religious observances of Navajo Indians. (Id., pp. A-45-46). However, in a disturbingly rigid interpretation of the Establishment Clause, the Court held that relief to accommodate Navajo religious practice was unavailable. As will be discussed, the opinion below is in direct conflict with applicable opinions of this Court, conflicts with decisions of other Circuits, and raises profound questions of national policy that necessitate review by this Court.

Amici represent over 56 million religious practitioners, several affected Indian tribes, and other citizens who turn to the courts for protection of their free exercise of religion. In these capacities, Amici are deeply concerned about the implications which the decision below has on the free exercise of religion at religious properties managed by the federal government.

ARGUMENT: REASONS FOR GRANTING THE WRIT

I. THE OPINION BELOW IS IN DIRECT CONFLICT WITH OPINIONS OF THIS COURT AND IS IN CONFLICT WITH DECISIONS OF OTHER CIRCUITS.

This case presents a situation similar to that on military reservations, which has not yet been passed on by this Court, where the government regulates the temporal and geographic environment of individuals to a point that, unless the government accommodates voluntary religious services

to be conducted on public lands, citizens would be unable to engage in the practice of their faiths. School Dist. of Abington v. Schempp, 374 U.S. 203, 225, n.10 (1963). When the federal government sets aside land within an Indian reservation that contains Indian religious shrines for public use as a National Monument, does the Establishment Clause then preclude the government from managing the National Monument in a manner that accommodates the pre-existing Indian religious practices? Amici urge that in the unique circumstances of this case, the Free Exercise Clause compels government accommodation of Navajo religious needs and realities, and so long as this accommodation goes no further than required by this principle, there is no violation of the separation required by the Establishment Clause. This zone of required accommodation has previously been recognized by this Court to be consistent

with the Establishment Clause. Wisconsin v. Yoder, 406 U.S. 205 (1972); Sherbert v. Verner, 374 U.S. 398 (1963).

The controlling issue of this case centers upon the well-known tensions between the Religion Clauses of the First Amendment and the correct approach to find a neutral course between the two Clauses. Walz v. Tax Comm'n of New York, 397 U.S. 664, 668-69 (1970). The court below failed to achieve a neutral course between the Free Exercise Clause and the Establishment Clause, in direct conflict with the opinion of this Court in Walz, supra. Instead, it gave an absolute interpretation to the language of the Establishment Clause and failed to consider the values protected by the Free Exercise Clause. This failure to reach a neutral course has created a "loophole" in First Amendment protection not countenanced by this Court.

The decision below also creates a split of opinion between the Circuits regarding the approach to reconcile the tension between the Religion Clauses in a neutral manner. See, O'Hair v. Andrus, 613 F.2d 931, 935 (D.C.Cir. 1979); Brashich v. Port Auth. of New York, 484 F.Supp. 697, 703-704 (S.D.N.Y. 1979); aff'd, 628 F.2d 1344 (2d Cir. 1980)(unpublished opinion); Anderson v. Laird, 466 F.2d 283, 288-91 (D.C.Cir. 1972), cert. den., 409 U.S. 1076 (1972).

Additionally, the decision below conflicts with opinions of this Court because it refused to consider the American Indian Religious Freedom Act of 1978, Pub. L. No. 95-341, 92 Stat. 469, codified in part at 42 U.S.C. § 1996. (App., pp. A-59, A-60). This Act establishes federal policy determinative of the issue at bar. Since the Act was in effect at the time the Court of Appeals rendered its decision,

the court erroneously failed to apply the law in effect at the time it rendered its decision, Thorpe v. Housing Authority of Durham, 393 U.S. 268 (1969), even though the law was passed after the trial court decision. Ziffrin, Inc. v. United States, 318 U.S. 73, 78 (1943).

II. THE DECISION BELOW UNDERCUTS CONGRESSIONAL POLICY TOWARDS INDIANS UNDER THE FIRST AMENDMENT AND RAISES URGENT QUESTIONS OF POLICY REGARDING FEDERALLY MANAGED RELIGIOUS PROPERTIES.

There are compelling reasons of policy that mandate review of the decision below. As government regulation and activities have increased and extended into so many spheres, it becomes increasingly necessary to interpret the Establishment Clause in light of the "complexities of modern life." Walz v. Tax Comm'n of New York, supra, 397 U.S. at 676. Over the years, this Court has acknowledged that

the complexities of modern life and increased governmental activity have transformed the once "high and impregnable" wall of separation between church and state, Everson v. Board of Education, 330 U.S. 1, 18 (1947), into a "blurred, indistinct and variable barrier," Lemon v. Kurtzman, 403 U.S. 602, 614 (1971), where "total separation [between church and state] is not possible in the absolute sense." (Id. at 614).

The federal government is the largest landowner in the nation and presently manages a large number of religious properties. Respondent National Park Service alone manages public lands containing 121 religious sites.1/ If after acquiring

1/ Attached as Exhibit A is a list of church properties located on National Park Services areas compiled from information supplied to petitioners' counsel by the Park Service pursuant to a Freedom of Information Act request. The vast majority of these churches are still in use and most, if not all, engage in religious practices that require and do receive government accommodation.

lands containing religious property, the federal government is precluded from accommodating the pre-existing religious practices of affected denominations, then the free exercise rights of Amici and all other members of religious denominations are substantially endangered.

Our system of jurisprudence has recognized that religious faith and tradition can invest certain structures with significance which deserves First Amendment protection, Pillar of Fire v. Denver Urban Renewal Authority, 509 P.2d 1250, 181 Colo. 411 (1973), and that a church member has a personal right in his place of worship which is implicit in the Free Exercise Clause, Ashworth v. Brown, 198 So. 135, 240 Ala. 164 (1940). This recognition extends to American Indian religious sites which serve important religious functions. Sequoyah v. TVA, 620 F.2d 1159 (6th Cir. 1980), cert. den., ___ U.S. ___

(1980). And, for those religious structures and sites which have unique religious significance, their loss goes "far beyond the incidental burden of moving to a new location." Pillar of Fire v. Denver Urban Renewal Authority, supra at 1254.

Consistent with this recognition, Congress has acknowledged that many Indian religious sites have unique religious significance and are irreplaceable. American Indian Religious Freedom Act, supra, 42 U.S.C. § 1996. This is particularly true of the Navajo shrines within the Rainbow Bridge Monument. (App., p. A-45-46.)

It is critical as a matter of national policy for this Court to define and protect a zone of required accommodation in the area of government managed religious properties that is consistent with both Religion Clauses of the First Amendment. In chartering a neutral course between the

Religion Clauses in this case, it is important to consider the congressional treatment of Indians under the First Amendment.

As in so many other areas of everyday life, 2/ Congress has used its plenary power over Indian affairs to enact special, comprehensive Indian legislation under the First Amendment. "This Court has held it permissible for Congress to accommodate free exercise values through legislation, Gillette v. United States, 401 U.S. 437, 453 (1971), and Congress has exercised its discretion to accommodate religion in many diverse areas. 3/ In legislation pertaining to Indians, Congress has recognized their unique religious needs and enacted a

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2/ See, generally, Title 25 of the United States Code.

3/ For example, see, Social Security Act, 26 U.S.C. §§ 1402(d) and (G) (1968); Military Selective Services Act of 1967, 50 U.S.C. App. § 456(j) (1967); Compensatory Time Off for Religious Observances, 5 U.S.C. § 5550a (1978).

series of laws to accommodate them. A review of this sui generis legislation demonstrates that the unique condition of American Indians must be considered when weighing the values protected by both Religion Clauses. For example, several statutes authorize the Secretary of the Interior to convey Indian trust land to "any religious society" for "religious or educational work among the Indians," 25 U.S.C. § 348. 4/ Access to nearby churches and church-sponsored schools is necessary for religious and educational reasons for Indians living on remote reservations. In Quick Bear v. Leupp, 210 U.S. 50 (1908), this Court upheld the use of Interior Secretary trust powers to support a sectarian school, when failure to do so would implicate Indian free exercise rights.

4/ See also, 25 U.S.C. §§ 280, 280a, 278a; 36 Stat. 781, 814 (1909).

In other areas, Congress has exempted the application of conservation laws to Indians when necessary to accommodate religion, 5/ and guaranteed access to religious areas located on public lands to accommodate tribal religion. 6/ In some instances, Congress has returned lands from the public domain to tribes in order to accommodate sincerely held religious beliefs. 7/ These enactments demonstrate

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5/ See, Bald Eagle Protection Act, 16 U.S.C. § 668(a) (1962).

6/ 16 U.S.C. § 281i(c) guarantees Havasupai Indians access to religious areas in the Grand Canyon National Park. 25 U.S.C. §§ 640d-19, 640d-20 guarantees Navajo and Hopi access to religious shrines located in a disputed area between the Navajo and Hopi Reservations.

7/ 84 Stat. 1437, Pub.L. No. 91-550 (1970) conveyed Blue Lake and surrounding lands to Taos Pueblo for religious ceremonials and other traditional uses. 16 U.S.C. § 445c(c) established the Pipestone National Monument in order to preserve this religious area for Indian religious use. See, generally, S.Rep. No. 2323, 74th Cong., 2d Sess., 7 (1936); S.Rep. No. 1065, 75th Cong., 1st Sess., 2 (1937); H.Rep. No. 1509, 75th Cong., 1st Sess., 3 (1937).

a broad congressional policy to accommodate Indian religious practices based upon an understanding of their unique religious traditions, the remote locations in which Indians live, and the important role that religious shrines often play in tribal religion.

With the enactment of the American Indian Religious Freedom Act of 1978, Pub. L. No. 95-341, 92 Stat. 469, codified in part at 42 U.S.C. § 1996, Congress articulated a uniform national policy aimed at the elimination of federal infringements upon the free exercise of tribal religions. The clear intent of Congress was specifically to accommodate free exercise values for a class of citizens deemed in need of remedial relief under the First Amendment.8/ Congress issued a mandate to federal land

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8/ See, H.Rep. No. 1308, 95th Cong., 2d Sess., 2, reprinted in [1978] U.S. Code Cong. & Adm. News 1063.

managers, such as respondent National Park Service, to accommodate Indian religious practices as they relate to access to religious shrines so that Indians may continue to worship and perform necessary rites:

> "The first restrictions are denials of access to Indians to certain physical locations. Often these locations include sites -- a hill, a lake, or a forest glade -- which are sacred to Indian religions. Ceremonies are often required to be performed in these spots. To deny them access is analogous to preventing a non-Indian from entering his church or temple. Many of these sites not in the Indian possession are owned by the Federal Government and a few are on State lands. Federal agencies such as the Forest Service, Park Service, Bureau of Land Management, and others have prevented Indians in certain cases from entering onto these lands. The issue is not ownership or protection of the lands involved. Rather, it is a straightforward question of access in order to worship and perform the necessary rites.." 9/

9/ Id.

Congress also intended that Indians be afforded a degree of protection from intrusions during ceremonies which require isolation:

> "The third area of concern is actual interference in religious events. In some instances, those who interfere have good motives or are merely curious. These instances include being present at ceremonies which require strict isolation, even to the extent of circling the ceremony in small aircraft. Unlike the other areas, some of these incidents happen because of federal omissions, rather than actions. In areas where the Federal Government has a duty to act or is the only law enforcement at the site, Federal officials have failed to protect Indian religions from intrusions.
>
> In other instances, it is the Government official who directly interferes. This direct Federal interference imposes upon one religion, by Government action, the values of another. Such action is a direct threat to the foundation of religious freedom in America. It comes far too close to an informal state religion." 10/

10/ Id. at 3.

As a result of these free exercise concerns, Congress established a comprehensive federal policy that guarantees to American Indians "access to sacred sites" and "the freedom to worship through ceremonials and traditional rites." 42 U.S.C. § 1996. This federal policy is determinative of this case and should be accorded great weight in assessing the values protected by the Free Exercise Clause. To do otherwise, as did the court below, would render the Act a nullity. By ignoring the Act the court below severely undercut the policy of Congress with respect to American Indians under the First Amendment.

SUMMARY OF ARGUMENT

This case presents a situation where the federal government has set aside lands for public use which contain irreplaceable religious shrines, and is managing these

lands in a manner which burdens pre-existing religious practices. In denying relief under the Establishment Clause under these circumstances, the court below failed to achieve a neutral course between the Religion Clauses of the First Amendment. As such, its decision is in direct conflict with opinions of this Court, Walz v. Tax Comm'n of New York, supra, and decisions of other circuits, O'Hair v. Andrus, supra, Brashich v. Port Auth. of New York, supra.

The American Indian Religious Freedom Act of 1978, supra, establishes a federal policy which is determinative of the issue at bar. The refusal of the court below to apply this law, which was in effect at the time it rendered its decision, is clearly erroneous, Thorpe v. Housing Authority of Durham, supra; Ziffrin, Inc. v. United States, supra. The decision below should be summarily reversed and remanded on this ground.

The holding below not only directly undercuts broad congressional policy with respect to Indians under the First Amendment, but also jeopardizes the free exercise of religion by all citizens who practice their faiths at religious facilities located on federally managed lands. On a broader scale, Amici point out the danger of interpreting and applying the Establishment Clause in a manner that is out of step with modern day complexities and religious realities.

CONCLUSION

For all these reasons, the petition for a writ of certiorari should be granted.

Respectfully submitted,

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Exhibit A

CHURCHES IN NATIONAL PARK SYSTEM AREAS

CHURCH	PARK
United First Parish Church, Unitarian	Adams National Historic Site
Interdenominational (weddings)	Aztec Ruins National Monument
Cedar Pass Campground Amphitheater, Christian Ministry in the Parks Nondenominational	Badlands National Park
Cochiti, Santo Domingo and San Ildefonso Pueblo Indians	Bandelier National Monument
Nondenominational Sunday School; Public School Building	Big Bend National Park
Christian Ministry in the Parks; Community Building	Big Bend National Park
Catholic	Big Bend National Park
Trail Indian Independent Baptist Church	Big Cypress National Preserve
Sandy Flats	Blue Ridge Parkway

CHURCH (cont.)	PARK (cont.)
Christian Church of Nelson County	Blue Ridge Parkway
South Mountain Chapel	Blue Ridge Parkway
Mt. Paran Baptist	Blue Ridge Parkway
Virginia Baptist General Board (R.A. church camp) (Royal Ambassador)	Blue Ridge Parkway
Blue Ridge Baptist Church	Blue Ridge Parkway
Bethlehem Baptist	Blue Ridge Parkway
St. John's Methodist Church	Blue Ridge Parkway
Payne Creek Baptist Church	Blue Ridge Parkway
Thomas Grove Primitive Baptist Church	Blue Ridge Parkway
Lee Memorial Church	Blue Ridge Parkway
Mayberry Presbyterian Church	Blue Ridge Parkway
Blue Ridge Tabernacle	Blue Ridge Parkway
Puckett Primitive Baptist Church	Blue Ridge Parkway
Bluemont Presbyterian Church	Blue Ridge Parkway

CHURCH (cont.)	PARK (cont.)
Mt. Carroll Methodist Church	Blue Ridge Parkway
Saddle Mt. Primitive Baptist Church	Blue Ridge Parkway
Blue Ridge Baptist Church	Blue Ridge Parkway
Cool Spring Baptist Church	Blue Ridge Parkway
Sandy Flats Baptist Church	Blue Ridge Parkway
Altapass Baptist Church	Blue Ridge Parkway
Union Baptist Church	Blue Ridge Parkway
Christian Service Camp	Blue Ridge Parkway
African Meeting House; no denomination, no longer a church	Boston African-American National Historic Site
Christ Church (Old North Church), Episcopal	Boston National Historical Park
Boxley Valley Baptist Church and Community Building	Buffalo National River
Nondenominational	Buffalo National River
United Methodist Church of Jasper	Buffalo National River

CHURCH (cont.)	PARK (cont.)
Beechwood Church Community Building & Cemetery (deconsecrated Protestant church)	Buffalo National River
Navajo Indian Tribe	Canyon de Chelly National Monument
Methodist Church, NPS #508	Cape Lookout National Seashore
Christian Ministry in the parks	Carlsbad Caverns National Park
Dunwoody Community Church (mission church)	Chattahoochee River National Recreation Area
Ministerial Alliance/Interdenominational	Chickasaw National Recreation Area
Grace Episcopal Church	Colonial National Historical Park
St. Paul's Mission (Catholic)	Coulee Dam National Recreation Area
First African Baptist Church	Cumberland Valley National Seashore
Everett Church of Christ	Cuyahoga Valley National Recreation Area
Boston Community Church, Interfaith Christian	Cuyahoga Valley National Recreation Area

CHURCH (cont.)	PARK (cont.)
Valley View Village Church	Cuyahoga Valley National Recreation Area
Furnace Creek Visitor Center; nondenominational, Christian Ministry in the Parks	Death Valley National Monument
Methodist-Episcopal Church of Walpack	Delaware Water Gap National Recreation Area
Methodist-Episcopal Church of Millbrook	Delaware Water Gap National Recreation Area
Peter's Valley United Methodist Church	Delaware Water Gap National Recreation Area
Reformed Dutch Church of Bushkill	Delaware Water Gap National Recreation Area
St. John's Catholic Church	Delaware Water Gap National Recreation Area
Reformed Dutch Church of Montague	Delaware Water Gap National Recreation Area
Zion Lutheran Church	Delaware Water Gap National Recreation Area

CHURCH (cont.)	PARK (cont.)
Union Free Church, unknown denomination; Church of Our Lady of the Magnificant Roman Catholic; Fire Island Synagogue, Jewish	Fire Island National Seashore-Ocean Beach
Community House, nondenominational	Fire Island National Seashore-Cherry Grove
Church of the Most Precious Blood, Roman Catholic; St. Paul's Episcopal Church	Fire Island National Seashore-Davis Park
Community House, Catholic	Fire Island National Seashore-Fire Island Pines
Our Lady of the Sea, Catholic; St. Andrew by the Sea, Presbyterian	Fire Island National Seashore-Saltaire
Old Salem Church, Baptist	Fredericksburg & Spotsylvania County Battlefields Memorial National Military Park
Park Amphitheater, Nondenominational	Gettysburg National Military Park
Fort Baker Chapel; nondenominational, sponsored by U.S. Army	Golden Gate National Recreation Area
Fort Barry Chapel, temporarily inactive	Golden Gate National Recreational Area

CHURCH (cont.)	PARK (cont.)
Fort Mason Post Chapel, Catholic and Protestant, sponsored by U.S. Army	Golden Gate National Recreation Area
Community Building, Community Church	Grand Canyon National Park
Catholic Rectory and Chapel	Grand Canyon National Park
Shrine of the Ages Chapel, nondenominational	Grand Canyon National Park
Chapel of the Sacred Heart (Catholic)	Grand Teton National Park
Chapel of the Transfiguration (Episcopal)	Grand Teton National Park
Little Cataloochee Baptist Church	Great Smoky Mountains National Park
Big Cataloochee Methodist Church (Palmer Chapel)	Great Smoky Mountains National Park
Smokemont Baptist Church	Great Smoky Mountains National Park
Cades Cove Missionary Baptist	Great Smoky Mountains National Park
Cades Cove Methodist	Great Smoky Mountains National Park
Primitive Baptist Church	Great Smoky Mountains National Park

CHURCH (cont.)	PARK (cont.)
Camp Hill/Wesley United Methodist Church	Harpers Ferry Center
Kilauea Army Chapel, Catholic & Protestant	Hawaii Volcanoes National Park
Bethesda Baptist Church	Hopewell Village National Historic Site
Christ Church (Protestant & Episcopal)	Independence National Historical Park
Gloria Del (Old Swedes) Church, Episcopal Congregation	Independence National Historical Park
St. George's United Methodist Church	Independence National Historical Park
Kaal Kadosh Israel Cemetery, Jewish	Independence National Historical Park
St. Joseph's Roman Catholic Church	Independence National Historical Park
Rock Harbor Amphitheater, Christian Ministry in the Parks	Isle Royale National Park
Old Cathedral, the Basilica of St. Louis, King of France (Catholic)	Jefferson National Expansion Memorial National Historical Site

CHURCH (cont.)	PARK (cont.)
St. Philamena/ Catholic	Kalaupapa National Historical Park
Siloama/Protestant	Kalaupapa National Historical Park
St. Francis/ Catholic	Kalaupapa National Historical Park
Protestant Church (inactive)	Kalaupapa National Historical Park
Protestant Church (active)	Kalaupapa National Historical Park
United Methodist Church of Ely	Lehman Caves National Monument
Park amphitheaters, Christian Ministry in the Parks	Lassen Volcanic National Park
Memorial Visitor Center, Christian Ministry in the Parks	Lincoln Boyhood National Memorial
Grace Lutheran Church	Lincoln Home National Historical Site
St. Anne's Church & Rectory, Episcopal	Lowell National Historical Park
Little Hope Baptist Church	Mammoth Cave National Park
Mammoth Cave Baptist	Mammoth Cave National Park

CHURCH (cont.)	PARK (cont.)
Joppa Ridge Missionary Baptist	Mammoth Cave National Park
Good Springs Baptist	Mammoth Cave National Park
Ebenezer Baptist Church	Martin Luther King, Jr., National Historic Site
Our Lady of Lourdes Catholic Mission	Martin Luther King, Jr., National Historic Site
Various storefront churches	Martin Luther King, Jr., National Historic Site
Morfield Campground, Catholic services conducted by St. Margaret-Mary Catholic Church	Mesa Verde National Park
Morfield Campground and Far View Lodge; Christian Ministry in the Parks non-denominational	Mesa Verde National Park
Jemez Pueblo Indians	Pecos National Monument
Mt. Zion Church	Ozark National Scenic Riverways
Vedanta Society, Bhuddist	Point Reyes National Seashore

CHURCH (cont.)	PARK (cont.)
Saint Paul's Church-Eastchester, Episcopal	Saint Paul's Church National Historic Site
San Jose Mission/ Catholic	San Antonio Missions National Historical Park
San Juan Mission/ Catholic	San Antonio Missions National Historical Park
Edpada Missions/ Catholic	San Antonio Mission National Historical Park
Concepcion Mission Catholic	San Antonio Missions National Historical Park
Park amphitheaters, Christian Ministry in the Parks	Shenandoah National Park
Shiloh United Methodist	Shiloh National Military Park
Bishop's House & Chapel Russian Orthodox	Sitka National Historical Park
Platte River Campground, Frankfort Ministerial Association (nondenominational, Lutheran Pastor)	Sleeping Bear Dunes National Lakeshore
Hopi Indian Tribe	Sunset Crater National Monument

CHURCH (cont.)	PARK (cont.)
Touro Synagogue, Jewish	Touro Synagogue National Historic Site
Washington Memorial Chapel, Episcopal	Valley Forge National Historical Park
Divine Science Church (also known as Church of the Healing Christ), Protestant	Whitehaven Parkway (National Capital Region)
Yellowstone National Park Chapel, non-denominational	Yellowstone National Park
Church Bowl, Christian Ministry in the Parks	Yosemite National Park
Chapel, nondenominational	Yosemite National Park
Community Chapel, nondenominational	Yosemite National Park
Schoolhouse, nondenominational	Yosemite National Park
West auditorium, Roman Catholic	Yosemite National Park